Martij 4° 1649.

Imprimatur

Joseph Caryl.

TO THE
Christian Reader.

READER;

IF thy thoughts be (with mine) upon that of David, I do not exercise my self in great matters, or in things too high for me; I have behaved my self as a childe that is weaned of his mother, yea my soul is even as a weaned childe: then peruse this little Tract. Humility and self-deniall will help thee (through God's blessing) to profit by it. The scope thereof, in the Exhortative part, is not so much to teach knowledge, as to stirre up the practice of true Religion amongst private Christians; and in the Catecheticall part, not to instruct the learned, but to inform the ignorant (and that of the lowest sort) in the first and most necessary rudiments of Christianity.

It is penned for the use of a mean Congregation in a small Countrey Town, farre remote from the City; You may easily imagin, how low the condescenston must be, to speak (with aim at their benefit) to such capacities; and he knew well, that writ it, what

those particulars were which they stood most need to be familiarly directed and quickned in; of others he is silent.

These advertisements I thought good to give, that so the judicious and intelligent Reader might at once pardon the tenuity and accept of the ingenuity of the work: and so though it adde little to his knowledge, yet possibly it may excite him much to the practice of his duty, and consequently he shall be bettered in his understanding also; for, Behold the fear of the Lord, that is wisedom; and to depart from evil is understanding, *Job* 28.28. *As also the Psalmist hath it,* Psal.111.10. The fear of the Lord is the beginning of wisedom; a good understanding have all they which do his Commandments.

God make us all such understanding men, *that thereby it may appear, that we rightly know Jesus Christ, and him crucified whilst we doe effectually beleeve in him, and shew forth this our faith by our works.*

The whole is divided into three Sections which (for distinctions-sake) may peculiarly be termed,

1. *The Pastour's Care.*
2. *The Mother's Duty.*
3. *The father's Charge.*

THE SHEPHARDIZING OF LAMBES.

SECT. I.

The Paſtour's Care.

FOR your ſakes (my little ones) are theſe enſuing Inſtructions. Chriſtian Policy and obliged Duty have both combined to extract them from me.

Our bleſſed Saviour enjoineth his Miniſters by all the termes of love, to feed his ſheep, and not only his ſheep but his Lambes: *Peter loveſt thou me? Feed my lambes.* Now, every faithfull Diſpenſer of the word of God is bound to do what he commandeth, and to do it in ſuch ſea- Joh. 21. 15.

ſon and manner, as (through his bleſſing thereupon) it may be moſt ſucceſsfull.

The caſe being thus; ſhould I be wholly negligent, or not timely diligent to do the beſt I can for your religious Inſtitution, I ſhould betray my truſt, and give place to the devil; who would be too ready, with nimble diligence, to foreſtall and prepoſſeſſe your unwary ſouls with the preoccupations of hurtfull luſts and banefull ſuggeſtions: this were to let the Seedſman of Tares prevent the Sower of God's word, in caſting ſeed into the furrows of your hearts; and if that ſhould be the crop which your ſoil ſhould bear, I tremble to think of the harveſt of the end of the world.

Matth 13. 30, 39, &c.

It's good therefore to be doing in God's work betimes, *In the morning ſow thy ſeed*, ſaith the Wiſe man. In the morning of your age I call upon you and exhort you with *Solomon, Remember your Creator in the daies of your youth, while the evil daies come not, nor the years draw nigh When thou ſhalt ſay, I have no pleaſure in them.* You will have many things hereafter to think upon, when you are grown in years, concerning worldly affairs, many

Eccl. 11. 6

Eccl. 12. 1.

ny things to ſeek after for your temporall accommodations; As yet you are more free, therefore get a ſtock of Grace beforehand, leaſt you forget it afterwards: you may hereafter moderately and in a ſecondary way ſeek after the things of this life; but in the firſt place, and with the prime of your affections, I adviſe you to ſeek after the favour of God in Chriſt; make ſure of a good intereſt in heaven; *Seek yee firſt the Kingdom of God and the righteouſneſſe thereof, and then, theſe things ſhall be added unto you.* Mat. 6. 33

Now is your choiſeſt opportunity to get grace, and to be ſeaſoned with the knowledge of thoſe divine truths, whereby you may be enabled to live unto God, and to order your ſteps aright before him; ſo may you become a ſweet ſavour unto God, and being thus well ſeaſoned at firſt, it is to be hoped you will for ever retain that favour, and ſo be accounted choſen veſſels, and veſſels of honour fit for your Maſters uſe. 2 Tim. 2. 21.

Therefore be exhorted now betimes, to *fly youthfull luſts*; and let there be ſuch inquiries (and reſolutions thereof) amongſt you as *David* maketh, *Pſal.* 119. 9. *Wherewith ſhall a young man cleanſe his* 2 Tim. 2. 22. Pſal. 119. 9.

way? by taking heed thereto according to thy word.

Think upon those stripling-Saints, recorded in the holy Scriptures, which were the Darlings of Heaven even in their blooming years; as *Samuel*, and *David*, and *Solomon*, and *Josiah*, and *Daniel*, and the three Children called *Shadrach*, *Meshech* and *Abednego*, and divers others; List your selves in their number, that you may be happy on earth, and help to make up a fuller consort in heaven hereafter, to sing *Hallelujah* to the King of Saints, as those sweet children did on earth, which
Mat. 21 15 in the Temple sung *Hosanna to the sonne of David.*

How much better is it to follow these examples, then to be amongst the rout of rude untutor'd youth, which are bold to perpetrate any ungracious or unhappy practice? as they did, which could finde them nothing else to do, but to mock and miscall passengers; whose fearfull example is thus recorded in the holy writ,
2 King. 2. 23, 24. 2 King. 2. 23, 24. *And the Prophet Elisha went up from thence unto Bethel, and as he was going up by the way, there came forth little children out of the City and mocked him, and said unto him, Go up thou bald-head,*

Go

Go up thou bald-head. And he turned back and looked on them, and curſed them in the Name of the Lord: and there came forth two ſhe-bears, and tare fourty and two children of them.

A bleſſed thing it is for a young man to be like good *Joſiah*, who in his youth ſought the Lord God of his fathers, and when a more aged Chriſtian, can truly ſay as *Obadiah* did to *Elijah*, *I thy ſervant ſerve the Lord from my youth.* 1 King. 18.12.

Solomon ſaith, *that a childe is known by his doings*; Happy therefore are thoſe little ones that can ſhew forth ſomething of God and goodneſſe in the minority of their years. St *Auguſtine* writes of himſelf, that being but a childe, and obſerving others to pray to God, he learned to think and conceive of God, as ſome great and mighty one, who though he were not known by ſight, yet could both hear us and help us at his pleaſure. *For being but a childe* (ſaith he) *I began to pray unto thee my help and my refuge, and I prayed a little one, with no little affection, that I might not be beaten at ſchool.* Poor heart, he knew not well how to ſpeak to God, for he was but a childe, but He that out of the mouths of babes and ſucklings hath ordained Pro. 20. 11

Nam puer cœpi rogare te auxilium & refugium meum, & rogabam te parvus non parvo affectu, ne in ſchola vapularem. Aug. Confeſſ. l. 9, 10 & l. 3. 4.

ordained praiſe, knew how to underſtand him and accept him.

Oh that you would conſider theſe things, and withall meditate how neerly and dearly it concerns you, to be acquainted with Gods word; to be well grounded in the principles of true Religion; to know in a ſaving manner Jeſus Chriſt and him crucified; to underſtand and rightly to practiſe your duties to God and man; to know how to live and how to die, religiouſly, ſweetly, comfortably; and be rightly aſſured of immortality and glory, that you may live with God in bliſſe when you are gone from hence; when all carnall, careleſſe, looſe, ignorant and godleſſe perſons, after a little time here lewdly ſpent, ſhall rot in the earth, and roar in hell.

If you would be ſerious in your thoughts of theſe things, I ſhould hope (by the grace of God) you would become ſo happy and ſo wiſe, as to bend your ears to inſtruction, and give up your hearts to underſtanding, and think your ſelves beholden to your Teachers: you would be no longer in the number of thoſe miſerable fools that hate knowledge; of whom you may read in *Prov.* 1. from

from the 20th verſe to the end of the Chapter: which is a parcell of Scripture which I recommend to your very ſolemne and ſerious conſideration.

As for thoſe fond and fooliſh objections, It's time enough hereafter to look after Religion; we are young and in our prime, let us injoy our liberty and pleaſure yet a while; hereafter we will be more ſerious, &c. Theſe are ſo unworthy of a Chriſtian, ſo irrationall and full of atheiſme, that they deſerve no reply, but ſpitting at.

What doth any one talk of hereafter? whenas God ſaith, *To day, to day if you will hear my voice, harden not your hearts*; and that, *leaſt he ſwear in his wrath, that you ſhall never enter into his reſt*. Again, what doth any one talk of hereafter, and of time to come? when he may (for ought any man knoweth) be in hell to night. There was one (as you may ſee in *Luk.* 12.) that talked of enjoying his eaſe for many years; whenas (poor fool) that very night he was enforced to make his bed in hell, the devils fetched him before next morning. Heb 3.7. 8. 11. Pſa 95 7, 8, 11. Luk. 12. 19, 20.

And what doeſt thou talk (fond ſoul) of the prime of thine age? Is any thing too good

good for God. *Accurſed be he* (ſaith S^t *Auſtine*) *Which offereth the flower of his youth to the devil, and thinketh to reſerve the dregs of his old age for his God.*

In a book called, *The Vindication of the Presbyteriall Government.* pag. 150. & 151.

Very excellently ſpake the *London* Miniſters in their *Exhortation* ſet forth at their Provinciall Aſſembly in *November* laſt; their words are theſe: "Say not (O "ſay not) I am a yonng man, and there- "fore may plead for liberty to do what I "liſt, till I come of riper years; but re- "member, that Jeſus Chriſt ſhed his bloud "for thee when he was eight daies old; "and took thee into his family by bap- "tiſme, when thou didſt hang yet upon "thy mothers breaſts. Thou art (it may "be) a young man, but a baptized young "man; a young man conſecrated and "dedicated to God; and it is not only ſin, "but ſacriledge and perjury to impro- "priate that that is dedicated unto God "to the ſervice of the devil. Remember "the wrath manifeſted from heaven "againſt the 42 children that mocked "*Eliſha*; and remember further, that "young men muſt die as well as old, "there are skulls in *Golgotha* of all ſizes; "and young people have immortall ſouls, "and muſt appear at the great day of "judgement

" judgement as well as old; young peo-
" ple are by nature children of wrath,
" heirs of hell; and therefore this is thy
" first work (O young man) to get out of
" the root of abomination into the root
" of acceptation; out of the old *Adam*,
" into the new Adam; and before this
" be done, (though thou shouldest spend
" thy time in gathering up pearls and
" jewels) thou art an undone creature.

Come then ye children, hearken unto me, Ps. 34. 11.
I will teach you the fear of the Lord. To this purpose I have (to begin withall) brought into a brief Catechetical form, only those few principles, which wiser heads thought necessary for youngling Christians to understand before they come to the Lords Table.

Fancy not (my beloved) any difficulty where you see there is so much perspicuity, and that brevity which were indeed unwarrantable (as defective) were it not intended only for an Introduction to you, out of hopes that you will (even of your selves) travell further in the inquiry after divine truths, when you are gone thus far.

Be not discouraged then, here's no knotty questions, no impertinent and abstruse quæries to puzzle you withall; only

only things necessary are here propounded, and laid down with as much plainnesse as may be; for in performance of my Catechetical task I desire to imitate our blessed Saviour, of whom it's said, *Mark.* 4. 33. *He taught the Word as they were able to bear it*; and so St *Paul*, 1 Cor. 3. 2. *I have fed you, saith he, with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.*

Mark. 4. 33. 1 Cor. 3. 2.

Come on then (my tender charge) let us in learning these things march on fairly, wee'l go but *Jacobs* pace, *I will lead on softly* (saith he) *according as the children that are with me be able to endure.*

Gen. 33. 14.

Come, give me your hand; God taught *Ephraim* to goe, leading them by their hand, (or taking them by their armes;) such manuduction is necessary, (and such is this,) till you can goe alone. You may promise to your selves (my beloved) all the gentlenesse and tendernesse that may be, in my conducting of you in the knowledge of these truths. *The servant of the Lord* (saith the Apostle) *must be gentle unto all men, apt to teach, patient; in meekness instructing*, &c. Our dearest Saviour was sweetly indulgent to the young of his flock, *Esa.* 40. 11. *He shall feed his flock like*

Hos. 11. 3. 2 Tim. 2. 24, 25.

like a ſhepheard, He ſhall gather the lambes with his arme, and carry them in his boſome, and ſhall gently lead thoſe that are with young. I deſire to learn of him how to carry towards you.

When therefore you are called to the the place of our publike meeting, I beſeech you, be willing and ready to appear, and forward to learn, and to give account of what ye are taught, that your profiting may appear to all men, and much comfort and benefit may redound to your own ſouls.

Sect. II.

The Mother's Duty.

But becauſe Children and Chickens ſhould be often feeding, and the publique Paſtour's induſtry is moſtly in the publique Aſſembly; and cannot at all, or ſo frequently branch it ſelf to all individuall families and perſons as (perhaps) their need may require; let us ſee who they are, that may be allotted to this quotidian task, to give them their daily ſupplies. Which will appear if we rank our little ones into their diſtinct Claſſes, according

according as their ſlender, but yet differing capacities do require.

It is obvious to note that they are of two ſorts, to wit ſuch as are children in years; or elſe (of riper age) ſuch as are (notwithſtanding) children in knowledge. The firſt of theſe will apparently fall under their Mothers gentle tuition, the latter, to their Fathers and Governours ſeverer care.

To theſe Tutors and Tutoreſſes I commend the daily nurtraiture of this my tender charge. Not as though I thought hereby altogether to exonerate my ſelf; but hoping by this means to be incouraged and helped forward in my work; as alſo for that this duty is incumbent upon Parents and Houſhold-governours, as well as their more common and publike Inſtruction is upon the faithfull Paſtour.

Firſt then for thoſe that are children in years: the younger of them that have not altogether forgot the pap, I commit into each of their mothers arms, (the mother of *Moſes* thought her ſelf a happy woman when it was done ſo to her;) the reſt which like little chickins can run about the houſe, let her alſo ſometimes clock

clock together, to come under her wings, or call them to her knee And now she may think thus with her self; Whom shall I teach knowledge, and whom shall I make to understand doctrine? save these my little ones that are but even weaned from the milk, and drawn from the breasts: Indeed precept must be upon precept, and line upon line, here a little and there a little; But, be it so, let her not be discouraged herein, since to take this pains is no more then what her duty doth require, and will (through Gods blessing) redound to their especiall benefit. Esa. 28.9, 10.

Having thus her auditors and her text, let her proceed in the name of God to endoctrinize them, the best she can, with her good instructions; and then make her application to each of her congregation, as occasion requireth. Let her even bespeak each of them, in the gentle language of her love (as sometimes that renowned Matron did her sonne, *Prov.* 31. 1,2.) *What my son, and what the son of my love, and what the son of my vowes?* Doe thus and thus; take heed of that and that; remember this and this; Let her teach one, and pose another, and catechise them all, except (perhaps) the youngest that Pro. 31. 1, 2.

hangeth upon the dug, that hath not yet the knowledge to cry my Father, and my Mother, which (together with all the reſt) let her kiſſe and pray for. Thus let her bleſſe, and be a bleſſing to her children, at leaſt every morning and evening: ſo may they become happy, and ſhe happy in them; yea they ſhall riſe up in fu-
Pro.31.28 ture times and call her bleſſed, *Pro.*31.28.

Be perſwaded therefore (I beſeech you) all you that are the mothers of children to this very gainfull induſtry, ſo ſhall you build up your families, and become like
Ruth 4.11 *Rachel* and like *Leah*, which two did build the houſe of Iſrael.

Let every one ſuppoſe, when God giveth her a childe, ſhe heareth God ſpeaking to her as *Pharaohs* daughter did to *Moſes* his mother, *Take this childe and nurſe it for me, and I will give thee wages.* Nurſe it for me (ſaith God;) God would not have you nurſe your children for the devil. He would not have you bring them up looſly, wantonly, carnally, careleſly, ſo as they may become the children of death, and only ſerve in concluſion, for God in juſtice to people hell withall: but nurſe them for me, and I will give you wages. If your children prove the children

children of the moſt high, if they be brought up ſo as to prove ſerviceable to him in their generation, without doubt he will reward you for all your pains, (therefore think not much with it) in their good education.

Again, Conſider thoſe bleſſed examples of godly Matrons recorded in the holy Scriptures, who are famous to all poſterity for this pious regard which they had to their tender offspring. Think on *Hannah* whoſe indulgent care is not more remarkable in ſuckling her young ſon *Samuel*, then her religious zeal in dedicating him to the Lord, ſo ſoon as ſhe had weaned him. A happy mother ſhe was, to ſee her ſtripling ſon ſo well educated, that he could miniſter to the Lord, when he was but in his ſide-coats; for *ſhe made him a little coat, and brought it to him to Shiloh, to the houſe of God, from year to year, when ſhe came up with her huſband to offer the yearly ſacrifice.* Read 1 *Sam.* the firſt and ſecond Chapters. 1 Sam. 2. 19.

Think on *Eunice* the Mother of *Timothy*, and of *Lois* his Grandmother, from whom the unfaigned faith of Chriſt was derived to him even in his infancy; compare 2 *Tim.* 3. 15. where it is ſaid, that *of a*

childe he had known the Scriptures, which were able to make him wise to salvation through faith which is in Christ Jesus; with *Chap.*1.5. where he mentioneth the same his faith, adding moreover, that it *dwelt first in his grandmother Lois and his mother Eunice.* It seemeth, he had sucked in the sincere milk of Gods word, and the sweet savour of Jesus Christ (in a manner) together (as it were) with his mothers milk. As it is reported of a certain youth named *Antiochenus*, who, in the time of the tenth Persecution, being required to revolt from the faith, with a magnanimous and undaunted courage replied, *that he neither would nor could, because he had learned and sucked in his Religion from his mothers breast.*

Think on these and the like patterns; and withall remember, that the last Chapter of the *Proverbs* of *Solomon*, was the Prophecy that his mother taught him.

Thus then you see, It is a Mothers part, to keep her little ones in good decorum, and to teach them as well as feed them, *that her sons may be as plants grown up in her youth, and her daughters may be as corner stones polished after the similitude of a pallace.* And let children submit (as in duty

Psal. 144. 12.

duty bound) to her directions, rules and laws; giving her that honour and reſpect which belongeth to her place and office.

Prov. 1.8. *My ſon, hear the inſtruction of thy father, and forſake not the law of thy Mother:* which is conſonant to that which God requireth in the firſt Commandment with promiſe, which is the fifth in order, *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.* Pro 1.8.

Sect. III.

The Father's Charge.

IN the next place, for thoſe that are grown up to more maturity, ſo that they are to be ranked with them that are rather children in underſtanding then in years; theſe are to be referred more directly to the fathers care, eſpecially while they be yet reſident with him, or to the maſter of that familie's charge into which they are tranſplanted. So that fathers and maſters of families ſtand intruſted with this duty before God, to be ſolicitous in the education of their children and ſervants, in the principles of Religion, that

they may rightly beleeve in Jesus Christ and live unto God.

That they do stand so charged, Gods word doth make it manifest.

Deut. 6 7. Deut. 6. 6, 7. *And these words which I command thee this day, shall be in thy heart, And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house*, &c. So *Chap.* 11. 19. and *Chap.* 4. 9, 10. Again, *Esa.* 38. 19. *The*

Esa. 38. 19 *fathers to the children shall make known thy truth.* Answerable whereunto the people

Psa. 44 1. of God professe, saying, *We have heard with our ears, O God, our fathers have told us, what works thou didst in their daies, in the times of old.* And this yet more fully is enlarged upon *Psal.* 78. 1, &c. *Give ear, O*

Psa. 78. 1. unto v. 8. *my people to my law; encline your ears to the words of my mouth; I will open my mouth in a parable; I will utter dark sayings of old: Which we have heard and known, and our fathers have told us; We will not hide them from the children, shewing to the generations to come the praises of the Lord.---For he established a testimony in Jacob, and a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born;*

who

who ſhould ariſe and declare them to their children: That they might ſet their hope in God, and not forget the works of God, but keep his Commandments, &c.

And as this is taught by God's word to be the apparant duty of fathers to their children; ſo alſo that it is the engagement (before God) of maſters and houſhold-governours towards their ſervants and ſojourners; See this in thoſe remarkable examples which we read of in the book of God, as of *Abraham*, and *Jacob*, and *Joſhua*, and *Eſther*, and *David*, and many others; whoſe care was not only of their own ſouls, but of their families alſo; to purge and reform their houſes, to ſet up and maintain Gods worſhip, and ſee that their whole houſholds ſhould not only profeſſe, but alſo (together with themſelves) practiſe piety. Nor is this more then what the abſolute command of almighty God enjoineth in the fourth Commandment, where the maſter of the family ſtandeth charged for himſelf and his whole family, to obſerve Sabbaticall duties; and if ſo, then doubtleſſe, their religious inſtruction, and pious inſtitution, which is part thereof. The *London*-Miniſters (in the book forecited) ſpeak (like themſelves) very

Gen. 18. 9. Gen. 35. 2, 3. Joſh. 24. 15. Eſth. 4. 16. Pſal. 101. 6, 7.

Vindication of the Presbyteriall Government. pag. 152.

very judiciouſly and very cleerly to this particular; as alſo concerning theſe fruits of Faith, in the practice of bleſſed *Abraham*, whoſe works we muſt do, if we will be accounted his children, and inherit his bleſſing.

"The fourth Commandement (ſay "they) is directed, not to children and "ſervants, but to parents and maſters; "and they are there commanded, not on- "ly in their own perſons to keep the Sab- "bath; but to ſee that their children and "ſervants do it alſo. It is not, Thou, or thy "ſon, or thy daughter; but, *thou, nor thy "ſon, nor thy daughter.* It doth not ſay (as *Zanch.* in 4. Præcep. "*Zanchy* well obſerves) Remember thou, "to keep holy the Sabbath day, and (per- "haps lightly) to perſwade thy children "and ſervants to keep it holy: but *Remem- "ber thou to keep it holy, and thy ſon, and thy "ſervant*; implying thereby, that it is the "duty of the maſter and father (even) "to compell his ſervants and children, to "the keeping of the Sabbath day. For this "care of his family, God exceedingly ex- Gen 18. 19. "tols *Abraham*; *I know that he will com- "mand his children and his houſhold af- "ter him, that they keep the waies of the* M. Cle- ment. "*Lord.* Upon which words, ſaith a learned "Divine,

"Divine, *Abraham* did not leave his chil-
"dren and ſervants to their own genius,
"their own counſels, their own luſts,
"though divers of them would have
"thanked him for ſuch a liberty, and
"might (perhaps) have pretended that
"they were not ſatisfied in point of con-
"ſcience. But *Abraham* knew how to di-
"ſtinguiſh betwixt liberty of conſcience
"and liberty of luſt, and would not al-
"low them ſuch a liberty as would have
"inticed them into the worſt kinde of
"bondage.

Well then my brethren, look diligently to your charge, God ſtrictly impoſeth this duty upon you; there is no ſhifting of it off, therefore it will be your wiſdom and advantage, to conſider how beſt you may diſcharge the ſame. To this purpoſe, take theſe few Directions.

1. *Direction.*

Be carefull to goe before them which belong to your charge, in a good example. It will eaſe you much in bringing them to make uſe of the means whereby ſaving knowledge is to be obtained, and to walk in a conformity to the word of God, when they may daily look upon you

you, as a visible pattern, and an example worthy of imitation. Every Parent and Master of a family should so walk, as they might be able to say to their children and servants, as the Apostle to his disciples, *so walk as ye have us for an example:* or as *Gideon* said to his followers, *Look on me and do likewise.* This were an excellent means for you to discharge your trust reposed in you, and to advantage their salvation (together with your own) with the most facility.

Phil. 3. 17. Judg 7 17

You must teach them not to swear, not to lie, not to profane the Lords day, not to be undutifull to superiours, not to be lascivious, fraudulent, unjust in their dealings, earthly-minded, covetous; to be no revellers, gamesters, drunkards, or companions and associates with such as do such things. But to practise the contrary duties, and *to live godly, and righteously, and soberly in this present life, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* You should teach them thus, with many other good lessons of the like nature.

Tit. 2. 12, 13.

Reflect then upon your selves, brethren; Are any of you swearers, or lyers, or profaners of the Lords day, and neglecters

ſters of the publike Ordinances and worſhip of God? are any of you undutifull or refractory towards thoſe which God hath ſet over you in civil or eccleſiaſticall reſpects? are any of you laſcivious, deceitfull, unjuſt and unconſcionable in your dealings? or earthly-minded, or covetous? may any of you be juſtly charged to be prodigals, revellers, drunkards, or pot-companions? In a word, do you your ſelves *live ſoberly, righteouſly and godly (as becometh you) in this preſent World, denying ungodlineſſe and worldly luſts?*

If you can approve your hearts to God in theſe things; it is well; go on and proſper. Only, let me exhort you, to ſnuff the lights, that your examples may more brightly ſhine before others, then perhaps (I ſpeak of ſome of you) as yet they do.

But look again; are you not faulty in theſe things? (pardon my jealous fear) I doubt, I doubt that many are.

Well, God's eye is upon you; what ever diſorderly walking and unchriſtian converſation there is amongſt any of you, *Behold, I even I ſee it, ſaith the Lord.* And the caſe being thus, how can you diſcharge your duties, as you ought, to your families? either you muſt never inſtruct them

them at all, and so suffer them (for your parts) to perish for want of knowledge; or if you do, that wherein you instruct them you condemn your selves; as the Apostle determins, *Rom.* 2. 21. *Thou therefore* (saith he) *that teachest another, teachest thou not thy self? thou that sayest a man should not steal, dost thou steal?* and so for other matters.

Ro. 2 21.

Again, You are to teach them to make a diligent and conscientious use of those means that are appointed and sanctified of God, for the increase of saving knowledge; the stirring up religious affections; and drawing their souls nearer unto God; and to be conversant in all those Christian duties privately and publikely which God requireth. My brethren, do you your selves goe before them in the observance of these things? He that will be a true guide to others through dangerous passages, must not only direct the way, but goe before the company himself; as our Saviour speaketh concerning the conducting of his flock, and acting the part of a good shepheard towards them, *Joh.* 10. 3, 4. *He calleth his own sheep by name, and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow*

Jo. 10. 3, 4.

low him. So it ſhould be in the caſe we have in hand; If therefore upon an impartiall ſcrutiny of your own hearts and waies, any of you finde either a ſupine negligence, or careleſſe and ſleight obſervance of your duties in theſe matters; let me by all the termes of love and care of your ſouls good, intreat you, and in the Name of our great God and Saviour Jeſus Chriſt, and by vertue of that authority, which as a Miniſter of Jeſus Chriſt ſet over you, I have received from him, obteſt and enjoin you to repent and reform, otherwiſe you will undo your own ſouls; and if any of your children or ſervants be loſt for want of knowledge and good education, their bloud will be required at your hands. Let therefore my counſel be accepted with you, in theſe enſuing particulars.

1. Be adviſed to humble your ſelves deeply in the ſight of God for all your carnall and careleſſe walking before him; for your neglect of your duties in private devotions, in your publike addreſſes, in your family-references: Betake your ſelves to the throne of grace, and ſue out a pardon for theſe and all your by-gone offences, in the bloud of God; and to help on this,

this, take advantage of the time, before ye come next to the Lords Table; else when the King comes in to see his guests, it will be woe to you that he findes you there.

2. Put on high and holy resolutions, by the grace of God, and strength of Christ, and assistance of the holy Spirit, to break through all opposition, and to deny ungodlinesse and worldly lusts, to make conscience of your duties in all your relations, to be good subjects, good commonwealths-men, good Townes-men, good neighbours, good husbands, good Parents, good Masters; good every way; so shall you be good Christians. It is the practice of Religion and not the profession only, which can evince that you do truly belong to Christ. Many will say to him in that day, *Lord, Lord, but* (saith he) *not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, But he that doth the Will of my father Which is in heaven.* Therefore untill there be in you such a reformation as this, in vain do you reckon your selves, (or desire to be accounted of others) of Christs retinue, or speak of having any saving benefit by his dying for you. It was the very end of Christs dying for us, *that he might redeem us from all iniquity,*

Mat. 7. 21, 22

Tit. 2. 14.

quity, and purifie to himself a peculiar people, zealous of good works. And again, *for this cause Christ died* (saith the Apostle,) *that they that live, should not henceforth live to themselves, but to him that died for them, and rose again,* 2 Cor. 5. 15.

Oh therefore let these heart-bloud mercies of Jesus Christ prevail with you to cause you to engage your hearts unto God, and to conform your lives and practices to his holy will. So shall the Lord graciously smile upon you and blesse you, gently intreating you, as in *Ier.* 30. 21, 22. *Who is this that engageth his heart to approach unto me, saith the Lord? and ye shall be my people, and I will be your God.* Jer. 30. 21, 22.

3. Set up the worship of God in your families. You can in nothing edifie your children and servants better by a good example, then in being constant and zealous in this point. Know therefore, that if there be nothing of a Church in a mans family (in regard of divine worship) there will be no dwelling for God there; and if it be not Gods house, it will be Satans rendezvous; so that it will be in vain for a man that knocks at that door to say, God be here; for in that house where the worship of God is not, doubtlesse the devil keep-

keepeth poſſeſſion. And what doth the devil do there? without all queſtion, as much miſchief as he can: He is rooting and grounding the inhabitants in atheiſm, looſeneſſe, profaneneſſe, teaching them to hate and ſcorn Religion, purity, holineſſe; to ſcoffe at goodneſſe; inuring them perhaps to curſe and ban, to ſwear and forſwear, lie and diſſemble; or it may be he is lulling them aſleep in carnall ſecurity, or ſtupifying them with earthly-mindedneſſe, or ſenſuall luſts; or elſe, ſtimulating and exciting them to malice, hatred, heart-burning, miſchief one againſt another; ſetting ſervants, children, parents, maſters, together by the ears, or perhaps (which is worſt of all) ſetting and fomenting debate and diſſention betwixt man and wife; ſo that in ſtead of prayers, and reading good books and religious diſcourſe; the houſe eccho's again with brawling, ſcolding, chiding, railing, reviling and evil-ſpeaking. Where Satan raigneth and rageth thus, his deſigne is to make hell there, and I am afraid the fire of hell is kindled in ſome men's houſes by the forefaid practices; according as St *Iames* ſpeaketh (*Iam.* 3. 6.) *The tongue is a fire, a World of iniquity, ſo is the tongue amongſt the members, that it*

Jam. 3. 6.

defileth

defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

Now then (my brethren) would you quench this fire of hell in your families? would you dissolve the works of the devil? would you break all the wheels, and gins, and snares of his enterprizes? would you cut Satan, and deliver your own souls, and the souls of your wives and servants and little ones? O then, having (as is aforesaid) humbled your selves, and made vows, goe on to entertain God in your houses; let the Prince of Peace reside there; away with the minstrills and those other disturbing-noises, let Christ come in and say, *Talitha cumi*, arise devotion; let Religion deck her self, and the exercises thereof be as duly observed as your bodily repast; reading of Scripture and good books, holy conference, repetition of Sermons, & singing of Psalms, I heartily recommend; but especially Prayer; that you would finde time to call your families together morning and evening, and duly (without admitting any ordinary excuses or evasions) pray with them as God shall direct and enable you. *Psal.* 5. 3. *My voice shalt thou hear in the morning O Lord, in the morning I will direct my prayer unto thee.* Mark 5. 41. Psal. 5. 3.

Psal.141.2. And again, *Psal.*141.2. *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* This was *Cornelius* his happy practice; (*Act.* 10.) He was fasting and praying in his house, when God sent an Angel from heaven to him, with directions what course he should take, whereby he and all his house should be saved. See *Acts* 10.30. & 11.14. The blessing of God is upon that household where God is duly served; on the other side, the curse of God is impending there where Prayer is neglected: Terrible is that of the Prophet, *Pour out thy fury upon the heathen (that know thee not) and upon the families that have not called upon thy name.*

Act.10.30. and Act.11.14.

Jer.10.25.

4. Be diligent and constant hearers of God's Word, and frequenters of his publike Worship and Ordinances; so often as God is pleased in mercy to give you opportunity. It was a great priviledge and blessing which the Lord promised his people, wherewith he comforted them in the midst of all their temporall sorrows and afflictions, *Isai.*30.20. that their eies should see their Teachers. O sleight not this favour, least he remove them into corners, put out the lights of the Sanctuary,

Isa.30.20.

ary, and ſhut up the Temple doors. Or elſe God may in his juſt indignation, bring ſuch heavy judgements upon the neglecters of his Ordinances, that whereas now they may, and will not give attendance thereunto; the caſe may be ſo altered, that perhaps hereafter they may will, but cannot; he may deprive them of health and liberty, they may be ſhut up in dungeons and priſon-houſes, or elſe (which is moſt formidable of all) he may bring them into ſuch a condition that they neither can nor will; being given up to hardneſſe of heart and a reprobate ſenſe; or elſe to be ſeduced with a ſpirit of deluſion.

Therefore my Brethren, be diligent in waiting upon God in his Houſe; The preaching of the Word is the ordinary means of ſalvation; *Faith cometh by hearing.* Rom. 10. 17. Come then diligently to the Ordinances; come gather Pearls and Diamonds; get wiſdom, get underſtanding, *the merchandize of it is better then the merchandize of ſilver, and the gain thereof then fine gold: She is more precious then rubies, and all the things thou canſt deſire are not to be compared unto her.* Pro. 3. 14.

Give good example, I beſeech you, in

this particular, it will be for your own good, as well as of those that follow you. Say therefore with those many converts
Esa. 2 3. mentioned, *Isai.* 2. 3. *Come ye and let us go up to the mount of the Lord, to the house of the God of Jacob, and he shall teach us his Waies, and we will walk in his paths.* Bethink your selves who they are that shall be satisfied with the fatnesse of his house: and remember how *David* when he was forcibly detained, bemoaned his condition in that respect; making it the subject of his sad complaint, that he could not go up to the house of God, as in former times. *As*
Psal. 42. 2, 3. &c. *the hart panteth* (saith he) *after the Water brooks, so panteth my soul after thee O God; My soul thirsteth for God, for the living God: When shall I come and appear before God?* And a little after, he addeth: *When I remember these things I pour out my soul in me, for I had gone With the multitude, I went With them to the house of God, With the voice of joy and praise, With the multitude that kept holy day.* See *Psal.* 42. from the beginning unto the 7th verse.

5. Walk uprightly and honestly in your
Jam. 1 22. callings; and so, *be ye doers of the Word and not hearers only, deceiving your own souls.* Excellent is that advice which the Apostle giveth

giveth (*Jam.*3.13.) *Who is a Wise man and endued With knowledge amongst you? let him shew out of a good conversation, his Works With meeknesse of wisedom.* Jam.3.13.

Many and very remarkable are the rules and precepts of God's word in this point; which being well observed, will bring you to that blessed conclusion and exultation of the Apostle, which may be your Cygnean song upon your death-beds; to wit, *our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisedom, but by the grace of God, we have had our conversation in the world.* 2 Cor.1. 12.

Thus I have briefly recommended some necessary duties to you, which being well heeded will make your faces to shine, and so shall ye be as lights to others, especially to those that be of your own families, which have the most familiar converse with you. And thus besides the inward solace of your own souls, and the benefit of your dearest consorts, whilest you dwell with them according to knowledge, you shall gain this very great advantage, that your children and servants shall be taught without book; and led on by the imitation of you, to use the means

whereby knowledge ſhall be diſtilled into them, and they brought on to practice thoſe duties which may draw down Gods bleſſing upon you and them.

Longum iter per præcepta, per exempla breve

This then is my firſt Direction; Goe before them of your family by a good example; which hath ever been accounted the readieſt way, and ſhorteſt cut in teaching. I will conclude my exhortation concerning this point, with a Quatrain of that noble and famous French Poet Monſier *Pybrac*, which I have tranſlated for your uſe and ſervice.

Pybrac. Quatrain. 28.

Le ſage fils eſt du pere la joye,
Or ſi tu veux ce ſage fils avoir:
Dreſſe-lé jeune au chemin du devoir,
Mais ton exemple eſt la plus courte voye.

The Parents joy upon that Childe doth reſt,
Wch wiſedom doth embrace; then labour much
And uſe thy skill to teach him to be ſuch;
But ſurely by example 'twill be beſt.

2. *Direction.*

My ſecond Direction for the effectuall diſcharge of your duties in the education of your children and ſervants is, That you would impoſe your authority, injunctions and commands (as need ſhall require) upon them to be duly obſerved. Youth affecteth

eth looſneſſe, and will (if allowed, or connived at,) purſue liberty even to licentiouſneſſe. If you ſlack the reins of houſhold-government too much, they will curvet in the waies of death, and follow the ſwinge of their own corruptions ſo far, that (unleſſe God of his infinite mercy prevent it,) your houſes will be to them like that of the harlots, *Prov.7.27. the way to hell.* Curb them therefore betimes and command them to fear the Lord; as *David* ſaid to *Solomon*, 1 Chron.28.9. *And thou Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing minde.* Injoin them their exercises, and their times when they ſhall attend thereupon; ſay unto them, children forget not your praiers, (and withall *teach them to pray, as* not only *John*, but alſo Chriſt *taught his Diſciples*, ſaying, *When ye pray ſay, Our father*, &c. as it is alſo in *Hoſ.*14.2. *Take to you words, ſay unto him, Take away all iniquity*, &c. Children muſt firſt creep before they can goe alone;) Children, reade the Scriptures, (and tell them when, and how much, and in what method;) Children, get this by heart; con that, &c.

Pro.7.27. Luk 11.1, 2. Hoſ.14.2.

And when the Lords day cometh, com-

mand them to keep it holy; to come to the publike Congregation; to demean themſelves orderly; to attend diligently; charge them to forbear their vain ſports and paſtimes, (and give them other times for recreations; to take of this is ſacriledge.) Uſe not only counſel, but (if that will not doe) commands alſo: Thus did
Gen. 18. 9. *Abraham, I know him (ſaith the Lord) that he will command his children and his houſhold after him, that they ſhould keep the way of the Lord.* And had not *Joſhua* done ſo too, I know not well how he could have
Joſ. 24. 15. made good his reſolution, *I and my houſhold will ſerve the Lord.*

3. *Direction.*

Take frequent account of them, how they have obſerved your orders and commands; and according as you finde them to have been diligent and dutifull, or negligent and refractory, ſo you may pleaſe to meaſure out to them your praiſes and commendations, your incouragements and rewards, or elſe your frowns and checks, your menaces and corrections. This Diſcipline is as uſefull and neceſſary in Oeconomiks as in Politiks, in Houſhold as in State-government. Therefore let the Maſter

Maſter and Father of a Family, in his ſphere, be like the Magiſtrate in his, who is ſet (ſaith the Apoſtle) *for the puniſhment of evil doers, and for the praiſe of them that doe well.* 1 Pet. 2. 14

If any one amongſt your little flock ſhall for his time outſtrip the reſt in piety and religious induſtry, as ſuch an one is God's Darling, ſo let him be yours too; and let him have ſome diſcrepant favour above the reſt, as *Joſeph* (of all his brethren) had the party-coloured Coat. But here let your wiſdom moderate, and in the diſperſing of your favours, let Diſcretion become your Almner; leaſt in giving too much to one and too little to another, you make one a wanton, and another an ideot, one haughty and another heartleſſe. So far as may be let them all ſee how much you love them, and how tenderly you regard, and how earneſtly you ſeek their reall benefit; make but this appear to them, and hopefully then you ſhall gain their hearts; which is the beſt method you can uſe to accompliſh your ſpirituall deſignes upon them. *Give me thine heart my ſon*, Prov. 23. 26. and when you have that, you may then have what you will, that in reaſon you can require of them. Prov. 23. 26.

them. *Solomons* Parents (and they were good precedents) took this course with him; they manifested their indulgent affections, and so gently taught him, and trained him in the waies of godlinesse.

Pro.4.3,4. *Prov.*4.3,4. *I was my father's son, tender and only beloved in the sight of my mother: And he taught me, and said unto me, Let thy heart retain my Words, keep my Commandments and live.*

It's far better, and will conduce more to the good of youth (if they be ingenuous) to draw them with love, then to drive them with fear: And it will better evidence that you your selves are acted by the good Spirit of God, the fruits whereof

Gal.5.22, 23. are reckoned up by St *Paul* to be *Love, joy, peace, long-suffering, gentlenes, goodnes, faith, meeknes, temperance.*

It's true, this course will not serve equally for all, nor perhaps at all times alike; you must know how to frown as well as smile in your families; that they which do not well, may by the copy of your countenances, reade their own indictements; and so either timely supplicate for your pardon, with promise of amendment, or seasonably prepare themselves to suffer for their delinquencie.

Parents

Parents muſt know how to ſtrike as well as ſtroke their little ones; to curb them as well as kiſſe them. *Chaſten thy ſon while there is hope* (ſaith *Solomon*) *and let not thy ſoul ſpare for his crying.* Again, *Withhold not correction from thy childe, for if thou beateſt him with the rod, he ſhall not die: Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.* Much more to this purpoſe you may ſee, *Prov.* 13.24. & 29.15,17, *&c.* Whereby it appeareth, that it is the Parents duty towards their children (when need requireth) to correct them as well as feed them, to chaſtize them as well as dandle them; and that a rod is a more neceſſary implement (or piece of houſement, as I take it your word is) in a growing family, then a rattle. Prov. 19. 18. Prov 23. 13, 14.

Shew therefore (I beſeech you) your care and zeal of Gods glory and your childrens good, in the diſcharge of your duties in this particular. Let the Fathers diſcretion counterpoize the Mothers indulgence: A wanton childe ſtands in much more need of his Fathers rod, then his Mothers ſugarplums; and train them up betimes in the fear of God, and knowledg of their duties, remembring what the Apoſtle giveth in charge, *Eph.* 6.4. *Fathers, provoke* Eph. 6.4.

voke not your children to wrath, but bring them up in the doctrine and admonition of the Lord.

4. *Direction.*

You muſt not only lead them the way by a good example, and impoſe your religious commands upon them, and take account of their obſervance thereof, and as occaſion thereupon requireth, reward or puniſh, incourage or correct. But in the next place, you muſt know it is your duty, to take actuall pains with them in teaching and inſtructing and catechizing your children and ſervants in the fundamentall points of the true Religion, and in the knowledge of the myſteries of the Oracles of God.

For this ſee that abſolute command given of old to the people of God, *Deut.* 6.6,7. *And theſe Words which I command thee this day, ſhall be in thy heart, and thou ſhalt teach them diligently thy children, and ſhalt ſpeak of them when thou ſitteſt in thine houſe,* &c. *Thou ſhalt teach them diligently unto thy children*; or thou ſhalt whet them upon them, as the word ſignifieth; which notes frequency and ſedulity in thine endeavours to ſet on the truths of God

Deut. 6.6, 7.

God upon the ſouls of your charge. The like precepts you have, *Deut.* 4.9,10. *Teach them thy ſons and thy ſons ſons*, and again, *that they may teach their children.* So *chap.* 11.18,19. Deut. 4.9, 10.

Concerning the myſtery and meaning of the Paſchal rites, God commanded that they ſhould in a Catecheticall way, or by way of queſtion and anſwer, inſtruct their children, *Exod.* 12. 26. *It ſhall come to paſſe When your children ſhall ſay unto you, What mean you by this ſervice? That you ſhall ſay unto them, It is the ſacrifice of the Lords Paſſeover, Who paſſed over the houſes of the children of Iſrael in Egypt, When he ſmote the Egyptians, and delivered our houſes.* And the Jewiſh Rabbins have recorded the Catecheticall form uſed accordingly in ſucceeding times, which is mentioned in divers learned Authors. Ex. 12 26. Scaliger. de Emend. temp lib. 5. Pag. 270.

This then is that which I earneſtly beſeech you to make conſcience of. Reade the *Proverbs of Solomon* (which ſome conceive to be the ſubſtance of that Catechiſm, which he made for *Rehoboam* his ſon) and therein you ſhall finde it abundantly made manifeſt, that it is the fathers duty, diligently and ſeriouſly to take pains in inſtructing and admoniſhing thoſe

those that are under his tuition. O that you would bethink your selves; you are they that have begotten them in old *Adams* likenesse, the naturall heirs of his and your corruptions, and consequently they are by that their first generation, the children of wrath and everlasting perdition; so that *unlesse they be born again, they shall never see the Kingdom of God.* And now, what, will you leave them here? are you so hard-hearted, that you will let them alone (for your parts) in the way of death, in the road of hell? Will you be like the foolish Ostrich, which *God hath deprived of Wisedom, and hath not imparted to her understanding; which is hardned against her young ones, as though they were not hers?* God forbid. Far be from you this abhorred cruelty: *Even the sea-monsters draw out their breasts, they give suck to their young ones*; Oh let not the children of my people *become cruel, like the Ostriches in the wilderneſſe.* If there be any of you, that have no milk in your breasts, nothing of the word of God dwelling in you; but are like dry cork to your families; rest not, O rest not (I beseech you) in that dismall condition; come, and come with open hearts unto the publike Ordinances; and though

Joh. 3. 3.

Job 39. 16, 17.

Lam. 4. 3.

though ye have no money, yet *come and buy Wine and milk without money and without price:* Hear with reverence and receive with meekneeſſe the ingrafted word, that ye may be ſupplied with the ſincere milk thereof, ſo that ye may be able hereafter to draw forth your breaſts to your young ones. *Neglect not in this your day the things that doe belong to your peace, leſt they be hid from your eyes.* Fore-think with your ſelves the ſadneſſe of that cataſtrophe (if it ſhould ſo happen) that after a few and evel daies, vainly ſpent in ignorance and profaneneſſe, *you goe down to hell (with all the people that forget God)* and your howling children, dying in the like condition (for want of your inſtructions;) be ſent after you, to bear you company, and to encreaſe your torment.

But brethren I hope better things of you, and things that doe accompany ſalvation, though I thus ſpeak. However, let what I ſay, ſerve to quicken your pious zeal, in this matter of which I ſpeak: and henceforth let it be your chiefeſt care (ſince I ſuppoſe you would gladly provide them portions) that the ſame may be of grace rather then of gold; ſince this will not ſtand them in ſtead when that will. But I haſten to my laſt Direction. 5. *Di-*

5. *Direction.*

Having thus put you in minde of what you are to doe in your own perſons, that you may be found faithfull in the religious education of your children and ſervants. I have but one thing more to adde, and that is this; For the furtherance of the foreſaid buſineſſe, you ſhould do well to make uſe of the aſſiſtance of others beſides your ſelves.

1. Children and ſervants may be mutually helpfull one to another in ſpirituall things. If the maſter of the family have the will and the skill to draw forth and martiall their abilities for the edification one of another. And this we may eaſily ſee (and take advantage thereupon) even from hence, that if they be let alone, they will readily taint one another with vanity and corruption. If they can learn one of another an idle tale or a Ballad, why not a Pſalm or a Catechiſme?

2. Friends and acquaintance, Chriſtian neighbours and companions, may alſo be made uſe of by a carefull maſter of a family to help forward this bleſſed deſigne. Their wiſedom and experiences, their counſels and companies, their praiers and diſcourſes,

diſcourſes, may ſometimes be procured to ſtand in conjunction with his own: and this is the way to remove mountains and caſt them into the ſea, to take away all obſtructions, and ſo facilitate the work.

3. Another ſort of ſpeciall aſſiſtants, of no ſmall importance for the religious education of youth, is able and godly School-maſters and inſtructors; which are not the meaneſt bleſſings to thoſe families that are ſo happy as to enjoy their labours. It's reported of great *Alexander*, that he thought himſelf as much beholden to his Tutor *Ariſtotle*, as to his father *Philip*. Doubtleſſe there have been many, that have been well born, but not having been well bred, have proved ſo vain and vicious in their lives, (and perhaps infamous in their death) that it might have been better, they had not been born: which might give occaſion to that conceit of *Alexander*, as alſo to that vulgar ſaying, *Better unborn, then untaught*.

Therefore let me affirm, that even in reſpect of morality and ſecular learning, he loveth his children very unwiſely, or elſe very remiſly, that is not ſollicitous to have them nurtered by as good a teacher as he can procure: but much more, if he

have alſo an eie to their better good, as namely that they be ſeaſoned in their tender years, with the ſweet fragrancy of Jeſus Chriſt, and be well grounded in the ſaving knowledge of thoſe Divine truths, whereby their eternall ſalvation may be effectually promoved, and they be made, in the beſt wiſe, ſerviceable both to God and man.

I ſay no more of this, but only exhort the meaner and meaneſt ſort of people amongſt us (whoſe ſottiſh ignorance of the good of Learning, and of ability to reade the holy Scriptures, hath cauſed their extream negligence in this matter) That they would for the honour of God, for the love they bear to their children, and even their own ſouls, and to ſupply their want of outward inheritances and poſſeſſions, as alſo the better to make up their own defaults and defects in their private education of them; I ſay, for theſe and the like reaſons, I exhort, that they would have ſo much of humanity, ſo much of Chriſtianity in them, as to take order, that (at the leaſt) they may be taught to reade Engliſh well, and to be perfectly inſtructed in the fundamentals of the true Chriſtian Religion in a Catecheticall way.

And

And if they will be ſo brutiſh, as not to do ſo much for their children, I conceive their accounts to God will be very ſad, and the rather becauſe there is a ſeaſon, in their tender years, wherein this may be done, before they grow to that maturity or ſtrength, as to do them any other conſiderable ſervice.

4. Laſtly, You may pleaſe to take in the ready aſſiſtance of your carefull Paſtor; and that not only in and by your perſonal attendance upon his publike doctrine and exhortations, and cauſing thoſe of your charge to do the like, but alſo in a more private way, ſo far as occaſion may require, and opportunity permit.

It hath pleaſed God (my Brethren) to ſettle me (an unworthy Miniſter of Jeſus Chriſt) in this office amongſt you, and you have for divers years acknowledged me therein, ſubmitting to my Miniſtry: Now I beſeech you, make uſe of me, the beſt you can (whilſt I am with you) for the ſpirituall good of your ſelves and families. You may, at your pleaſures, have recourſe to me for the beſt advice and councell that God ſhall enable me to give: You need not ſay as they did to Chriſt, *Sir, Where dwelleſt thou?* If any ſhould ask that queſtion, Joh. 1 38, 39.

ſtion, my anſwer would be the ſame with his, *Come and ſee*; yea, come and welcome.

If this be too much, or not enough, for ſome peculiar reaſons, let me at any time know your mindes, and I ſhall willingly (by the grace of God) come to you, yea to the meaneſt of you.

St *Paul* declareth to the Elders of *Epheſus*, that he kept back nothing that was profitable for them, but had ſhewed them and taught them publikely, and *from houſe to houſe*. My praier to God is, that he would enable me to write after this copy, and to practiſe according to this example. For my publike Teaching, according to my meanabilities, you are my witneſſes, what it hath been, and I hope, through the grace of God and merits of our bleſſed Redeemer, it ſhall at length redound to his glory, and the furtherance of your ſalvation. And now that I might the better purſue the other part alſo of the Apoſtle's practice, *From houſe to houſe*, Behold this little Treatiſe, which is ready to wait upon you in your ſeverall habitations; It containeth familiar Exhortations and Directions for the reformation of your ſelves and your families, and for the ſetting up of Divine worſhip there, and the religious inſtitution

Of

of thoſe that belong to your charge: And the better to help you herein, I have annexed a very ſmal Introductive Catechiſm, containing only the heads of thoſe fundamentall points, the ignorance whereof is not only by the word of God, but alſo by the concurring judgements of thoſe in chiefeſt place and authority in the Land, concluded a ſufficient cauſe to debar any the Lords Supper, who ſhould be by the ſame authority kept back from the Lords Table accordingly.

The weakneſs and ſhallowneſs of ſome capacities have put me upon this endeavour for their accommodation, which (through Gods bleſſing) I have found very acceptable and uſefull to divers already, and hope for more fruit, when I ſhall better have diſperſed the ſeed: To which purpoſe I make bold with the preſſe for a few copies, having otherwiſe in vain attempted to give ſatisfaction to thoſe who have deſired tranſcripts.

When your little ones are perfected in theſe fundamentals, according to theſe few queſtions and anſwers; let me intreat you to go forward with them in training them up in the further knowledge of the truth, by the uſe of other larger Cate-

chiſmes: Eſpecially give me leave to recommend unto you the uſe firſt of the leſſer and then of the greater Catechiſmes made by the reverend Aſſembly of Divines at *Weſtminſter*, and publiſhed to be uſed throughout all *England* and *Wales* by Authority of Parliament.

It is good to join with other Chriſtians in the uſe of thoſe religious helps which are publikely appointed, that ſo we may the better become copartners in the communion of Saints, and be brought (ſo much as may be) all to ſpeak the ſame things, and to grow up towards unity and uniformity, the nearer we come to which the nearer we come to the true modell of the new *Jeruſalem*, and the bleſſed practice of the Saints triumphant.

But not to be too tedious, I have (in ſhort) contrived this little manuall or diminutive Diſcourſe, upon this account (as is aforeſaid) namely that I might not be wanting to you in your private families, nor only content my ſelf to inſtruct you publikely, but alſo *from houſe to houſe*.

And therefore with my hearty love, I ſend it and recommend it to your ſeverall houſes; in each whereof, it craveth to be
2 Cor. 4. 5 retained your ſervant for JESUS ſake.

Entertain

Entertain it, Brethren, it will eat you no bread; but if you regard it well, it will be a means to break to you the Bread of Life. The office of this your servant is to be your Remembrancer, to put you in minde especially of your family-duties: to be a Monitor to take notice of your domestick carriages, and to warn you of Gods displeasure if you be profane or irreligious, and to admonish you to do as *David* professeth, *Psal.* 101. 2. *I will walk* (saith he) *within my house with a perfect heart*; I may say of this book, if you do amisse, or neglect your duties, Take heed, it seeth you; as *Joshua* said of the stone which he set up for a witnesse of the peoples ingagement to God; *This stone* (saith he) *shall be a witnesse to us, for it hath heard all the words of the Lord which he spake unto us.* In a word, the office hereof is, to be a Tutor and Instructer, first to your selves and your wives, then to your children and servants: Its design is to endeavour first to make you good Husbands, good Fathers, good Masters, good every way (as was aforesaid) and your wives to be loving and amiable as *Rachel*, wise as *Rebecca*, faithfull and obedient as *Sarah*, and in all quietnesse, sobriety and peace, to be followers of holy

Ps. 101 2.

Josh 24. 27.

and godly Matrons; then to make your children like those of the elect Lady,
2 Joh 4. 2 *Joh.*4. and your servants every one of
Philem.11 them like *Onesimus*, Philem.11. The design is good, God grant the successe may be answerable.

Give it a room in your houses, and deal
Luk.9.5. not with it as the *Gadarenes* did with Christ, who besought him to depart out of their coasts; If you do, it will, perhaps,
Luk. 10. 11,12. cause some body to shake off the dust of their feet, and then, what then? It may
Mat. 10. 14,15. prove more tolerable for *Sodom* at the day of judgement.

Some perhaps may make no more reckning hereof then of an old song or ballad, they may let it be thrown carelesly about the house, or give it their infants to play with for a fools gaud, or else perhaps deal with it, as sometimes that impious King did with the book that *Baruch* writ from
Jer.36,23 the mouth of the Prophet *Jeremy*: When they have read three or four leaves, then cut it with a penknife and cast it into the fire. But if this little Tractate be contemptuously torn and cast aside, or if it be thus burnt for a Martyr; Let such men know, as do such things, that as the blessed Martyrs (though burnt to ashes) shall rise again

again at the laſt day to proſecute thoſe that did perſecute them; ſo God can produce this exhortative Treatiſe (how contemptible ſoever) at the generall Aſſizes of the world, to give in evidence againſt them who have ſo much refuſed inſtruction, and hated to be reformed.

The God of heaven make you wiſe unto ſalvation, and give a bleſſing to theſe and all other good endeavours for your ſouls advantage. And the grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all, Amen.

A Short

CATECHISME,

Concerning ſome Points ſo requiſite to be underſtood, that the ignorance thereof is adjudged, by thoſe in chiefeſt place and authority in the Land, to be a juſt cauſe, according to the word of God, of Suſpenſion from the Lord's Supper.

Ordinance of the Lords and Commons, concerning Suſpenſion from the Lords Supper, in caſe of Ignorance and Scandall. *Die Lunæ*, 20. *Octob.* 1645.

1. Concerning God.

Q. *WHat doe you beleeve concerning God?*

A. There is one everliving and true God, who is the maker of heaven and earth, and governour of all things; whom we

we ought religiouſly to worſhip, ſerve, honour and obey, according as we are taught by the holy Scriptures, and no otherwiſe: And this one God is diſtinguiſhed into three Perſons, the Father, the Sonne, and the holy Ghoſt, which are all equally God. *Heb.*11.6. 1 *Cor.*8.4. *Dan.* 4.32. *Deut.*32.4. *Gen.*1.1. *Neh.*9.6. *Deut.* 10.20. *Pſal.*66.4. 1 *Joh.*5.7.

2. Concerning Man.

Q. *What doe you beleeve concerning Man, in reſpect of his creation, and naturall condition?*

A. God created Man after his own Image, which conſiſted in knowledge, righteouſneſſe, and true holineſſe; and ſo in a happy condition: But by one man, namely Adam, ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that (in Adam) all have ſinned. *Gen.*2.7. *Gen.*1.27. *Col.*3.10. *Eph.*4. 24. *Rom.*5.12. 1 *Cor.*15.22.

Q. *What then is the condition of all men by nature, as they are naturally deſcended from Adam?*

A. We are all dead in treſpaſſes and ſins, the children of wrath, and liable to eternall death and damnation; which is the

the wages of ſin. *Epheſ.*2.1,3. *Rom.*5.19. *Ro.*6.23.

3. Concerning Jeſus Chriſt.

Q. *How cometh it to paſſe then, that all men are not damned; but ſome doe recover the favour of God and everlaſting ſalvation?*

A. This cometh to paſſe through the infinite mercy and goodneſſe of God, by the mediation of Jeſus Chriſt. 2*Theſ.*1.11,12.

Q. *What doe you beleeve therefore concerning Jeſus Chriſt?*

A. I beleeve that he is God bleſſed for ever, and that he is alſo truly Man, conceived by the holy Ghoſt, and born of the Virgin Mary: and this Jeſus Chriſt, God and man in one perſon, is the only mediator betwixt God and man, in and by whom only ſalvation is to be had. *Rom.*9.5. *Mat.* 1.10,22,23. 1 *Tim.*2.5. *Acts* 4.12.

Q. *What hath Chriſt done to purchaſe Redemption, Reconciliation & ſalvation for us?*

A. He for us, and in our ſtead, underwent the wrath of God due to us for our ſins; ſuffering death upon the croſſe for us: And afterwards he roſe again the third day, he aſcended into heaven, and ſitteth there at the right hand of God, making interceſſion for us. *Eſa.*53. *Rom.*5.8. *Phil.* 2.8.

2.8. 1 *Cor.*15.3 *Rom.*14.9. 1 *Cor.*15.4 *Acts* 1.9. *Heb.*1.3. *Heb.*7.25.

4. Concerning Faith, Repentance, and a godly life.

Q. *Are all men reconciled and ſaved by this means? Doth Jeſus Chriſt ſave all men that fell in Adam, and bring them to eternall life and glory?*

A. No ſurely, there be very many that periſh eternally notwithſtanding Chriſt's death; they alone obtain ſalvation by Jeſus Chriſt, which by the help of the holy Spirit of God, do effectually apply Jeſus Chriſt & his benefits, to themſelves. Which application is made only by a true faith.

Q. *What is Faith?*

A. It is that Grace whereby we beleeve and truſt in Chriſt for remiſſion of ſins and everlaſting life and ſalvation; according to the promiſe of the Goſpel: which grace, in whomſoever it is, is accompanied with true Repentance, and a godly life and converſation. 2 *Tim.*1.12. *Epheſ.*3.6. *Pſal.*51.1. 1 *Joh.*3.3. *Acts* 15.9. 2 *Tim.*2.19.

Q. *What is required in them which do truly repent of their ſins?*

A. That they do ſee and take notice of their ſins, and be truly ſorrowfull for them,

them, reſolving to forſake them, and to turn wholly to God. And this is neceſſary for every one to doe, or elſe he muſt needs periſh. *Pſ.*51.3. 2 *Cor.*7.10. *Ezek.* 14.6. *Jer.*4.1. *Luk.*13.3.

Q. *What is a godly life and converſation?*

A. It is a life which is conſcionably ordered according to the word of God, in holineſſe and righteouſneſſe: and ſuch a life it's neceſſary every one ſhould live, or elſe he is not like to be ſaved. *Tit.*2.11, 12. *Act* 24.16. *Pſ.*119.9. *Luk.*1.75. *Heb.*12.14.

Q. *How is this excellent grace of Faith, which is accompanied with repentance, and a godly life, obtained and ſtrengthened?*

A. This faith is the gift of God, we have it not of our ſelves; and it is wrought in us by the word and ſpirit of God; and confirmed and ſtrengthened in us by the ſame means; as alſo by the holy Sacraments and Prayer. *Rom.*10.17. 1 *Cor.*2.4. *Mark* 9.24. *Luke* 17.5.

5. Concerning the Sacraments and Prayer.

Q. *What are the Sacraments?*

A. The Sacraments are Seals of the Covenant of Grace in the bloud of Chriſt; and they are only theſe two, Baptiſme and the Lord's Supper. *Rom.*4.11.

Q. *What*

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, in which waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords. *Rom.* cap.6. throughout. *Rev.*1.5. *Tit.*3.5.

Q. *What is the Lords Supper?*

A. It is a Sacrament, wherein by giving and receiving bread and wine, according to Chriſt's appointment, his death is ſhewed forth and ſolemnly remembred, and the worthy receivers are by Faith, in a true ſpirituall manner, made partakers of his body and bloud, with all his benefits, to their nouriſhment and growth in grace; and ſo their union and communion with him, and their mutuall love & fellowſhip one with another (as members of the ſame myſticall body) are renewed and confirmed. 1 *Cor.*11.26. 1 *Cor.*11.24. *Mat.*26.27, 28. 1 *Cor.*10.16,17.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. That they which come to receive the ſame, doe examine themſelves,

1. Of their Knowledge to diſcern the Lords body. 2. Of

2. Of their Faith to feed upon him.

3. Of their Repentance, Love, and new Obedience.

And this they are bound to doe, leaſt otherwiſe coming unworthily, they eat and drink their own damnation. 1 *Cor.* 11.28,29.

Q. *What is Prayer?*

A. It is an offering up of our deſires to God for things agreeable to his will, in the Name of Chriſt, with confeſſion of our ſins, and thankfull acknowledgement of his mercies. *Heb.* 5.7. *Luk.* 11.2, &c. *Jo.* 14.13,14. 1 *Joh.* 1.9. *Heb.* 13.15.

6. Concerning the ſtate of all men after death.

Q. *What doe you beleeve, concerning the ſtate of all men, after this ſhort life be ended?*

A. The ſouls of the faithfull after death, doe immediatly live with Chriſt in bleſſedneſſe; and the ſouls of the wicked doe immediatly goe into hell torments. *Luk.* 23.43. *Luk.* 16.22. I doe alſo further beleeve that there ſhall be a reſurrection of the bodies both of the juſt and unjuſt at the laſt day: At which time, all ſhall appear before the judgement ſeat of Chriſt, to receive according to that they have done

evil. And then the righteous
to life eternall, and the wicke
lasting punishment. 1 Cor. 15. 5.
15. Io. 6. 54. 2 Cor. 5. 10. Mat. 25.

PROV. 8. 33.

Hear instruction and be wise, and re
it not.

EPH. 6. 1, 2.

Children obey your Parents in the Lord,
this is right. Honour thy father and
ther (which is the first Command
with promise) that it may goe well
thee, &c.

Verse 5. *Servants be obedient to them.*
are your masters according to the flesh,
Not with eye-service, &c.

Let them which come to the Lords S
per, remember well what the Apo
faith;

1 COR. 11. 29.

He that eateth and drinketh unwor
eateth and drinketh damnation to him
not discerning the Lords body.

Verse 28. *Therefore, let a man exa*
himselfe, and so let him eat of that br
and drink of that cup.

FINIS.